

The Baptist Record.

Integrity and Fidelity to the Cause of Christ

MERIDIAN MISSISSIPPI, THURSDAY, DECEMBER 13, 1894.

VOL. 18, NO. 48.

\$2.00 PER ANNUM

THE BAPTIST RECORD

J. A. HACKETT, L. S. FOSTER, Editors.
J. A. HACKETT, L. S. FOSTER, Associate Editors.
A. V. ROWE, Missionary Editor.

Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription Price, \$2.00 per annum.
Money should be sent by express, check or postal order to Baptist Record Co., Meridian, Miss., or to the Editor, J. A. Hackett, L. S. Foster, Associate Editors, 100 N. 1st St., Meridian, Miss. The paper will be continued to subscribers until it is ordered discontinued, at which time all dues must be paid.
Matter for publication must be written on one side of the paper only. Retained manuscript is not returned. Those wishing to preserve a copy of their writings should send them with copy for their return, or make a duplicate copy before sending. The paper will be continued to subscribers until it is ordered discontinued, at which time all dues must be paid.

EDITORIAL NOTES AND COMMENTS

Secretary A. V. Rowe has recently visited our Gulf Coast Missions with a view of enlarging the work. The greatest difficulty seems to be to get men for the work. The field is already white to the harvest.

Great China wears of being defeated by the little Jap nation and sees for peace. Is it for the lack of consolidation and equipment and is she only letting go in order to tighten up and after awhile take a better hold, when the little Jap Islands will feel a new sort of an earthquake? We shall see.

DEAR RECORD:—My subscription is behind time some. Please find same enclosed from your regular reader—J. T. LINDLEY. Such as this causes a hard-working newspaperman's face to shine even in the midst of toil and travail of soul. O, for a thousand more like him in the next six weeks.

One of the pleasantest episodes of our Hattiesburg visit was a delightful evening and tea with Bro. M. C. Connor and family; one of Hattiesburg's foremost merchants and citizens—also a leading and useful member of Bro. Hall's church. We could but wish for more such men and homes.

We rejoice to learn that Dr. Stapleton is still well and

Miss Bessie Lackey Stapleton, is to locate at Hattiesburg, on the Coast. They have been located heretofore in Alabama. We, in advance, bid them a happy welcome to Mississippi and hope they will find the home and work they desire with Bro. Mathis and his good people.

It is said that millions of the people of China do not know that their country is at war with Japan, so vast is that dominion and so numerous its population. But will not the present shaking up open their eyes to the necessity for improvement, and progress? And when China has by this improvement strength then little Japan will have to stand from under if she keeps any life in her.

In a brief note from the Gulf Coast, Bro. J. J. W. Mathis, says that his work is prospering well, and also that of the other brethren, and that the great need on that Coast field is men—men who will do hard work on little material, but large spiritual pay. May the Lord speedily send those faithful workers the reinforcements they so much need to occupy that important field.

A wonderfully glib writer in the Alabama Baptist, seeks to poke great fun at and witheringly to belittle all of those thoughtful men who have called in question the assumptions of those sages of the "idealized history" and "monism" schools. He reminds us of one who might have taken Emerson's advice and "hitched his wagon to a star." It makes us feel wonderfully like saying "good by John, he's gone."

One of the best things if not the very best we have seen, on a divine call to the ministry is Bro. Sprague's letter in this RECORD to a young man who is thinking of entering the ministry. We do not know what would happen to not a few of our present day preachers, if such a rule was strictly applied to them, but we fear some even in high places would have to go. We hope, however, that every young man who is contemplating entering the ministry, will measure and be measured by that rule.

If you are declining in appetite and flesh and would laugh and to fat, then don't fail to read Bro. Lowry's "Humorous Letters" containing a flood of fun turned loose without a word of warning. It will cost you only 10 cents and if you don't feel and show indications of improvement in 24 hours, we will—well, we will think you have a bad case of the real loafs. Send to Blue Mountain for it.

THE OBJECTIVE POINT.

Unless we have misinterpreted the last utterances of our Lord, the only law-giver for his people, found in what we usually designate the "great commission," and unless we have misunderstood the whole trend and teaching of the New Testament, which contains His last will and testament, and the general direction for His churches and people, then the main point to be in the view of God's people is the universal spread of the gospel and the conversion of the world to Christ. For proof of this, read, "Go ye into all the world and preach my gospel to every creature." And "This repentance and remission of sins should be preached to ALL nations, beginning at Jerusalem." Then think of the efforts of the Disciples and early Christians, with Paul in the lead, who, so understanding these scriptures "went EVERYWHERE preaching the gospel of the kingdom."

Then bear in mind that the aggressive order of the great commission rings out in these burning words: "Teaching them to observe all things whatsoever I have commanded you," which come down to us to be obeyed and then comes the promise: "Lo, I am with you always, even to the end of the world."

Now brethren, in view of these unimpeachable statements, what is or should be the "objective point" of our churches and general Christian work, if it is not as we have already stated? The universal spread of the gospel and the conversion of the world to Christ? It stands to reason then, as a fact, that the churches of Christ make up the one mighty army composed of divisions of conventions, and subdivisions of associations, and local companies of churches and individual soldiers of Christians, all under the command and direction of the Master, our great Captain and whose great mission is to invade the nations and take the world for Christ. It is also an indisputable fact that it is no more the duty of one to take part in this matter than another.

Dr. Whitsett says, we understand, that he is not a "bumptious Baptist," that is, he is not a "forward or self-conceited one." For what reason, then, does he brag about it? Would the fact not have had greater emphasis if he had left others to tell it? Are we to infer that he is the only one who has discovered it and must needs tell it?—BAPTIST RECORD.

Of course, an editor may say what he pleases in his own paper; but he is generally supposed not to "forget his manners." Sometimes, however, he does forget them.—Religious Herald.

Well, beloved, possibly you are right about that; indeed we rather thought so ourselves when we saw the thing in print. But, really, we meant the good Doctor no harm, for we love him too well for that. We were thinking at the time, of when we heard him rather boasting that his people, his father and mother and such like, were reckoned to be very "strenuous Baptists," that is, urgent, valiant, bold, intrepid, and he seemed rather to "pride himself" on being in the noble succession, and somehow the paragraph just involuntarily as it were, spun itself out. We beg the dear brother's pardon in advance of any complaint from him, and hope he will make haste to forget it. There is, however, a thought or two suggested by this little episode, which it may not be amiss to note just here. The first is that it is the fashion with some shrub brethren, we do not mean Dr. W.—to say what alone for, or cover up their weak places, doctrinally, by exaggerating the professions of their stricter brethren, calling them by such names as "a Baptist and a half" or "a straight laced Baptist" and such like and themselves only "Baptists." As a general thing as far as our observation goes such Baptists have usually been the counter part of a certain well known character in Russia. There are many Tartars mixed up with the people claiming to be Russians who are very good Tartars but poor Russians, and who, to keep in with the people, lay claim to be Russians, not extra but only Russians. Now the saying is that when you scratch one of these suspicious Russians you always find a Tartar. So we think whenever you "scratch" one of these Baptist who characterize their brethren with exaggerations and flings of superlativity claiming themselves to be only Baptists, you will be very apt to find a liberal, if not a h-h-h-her liberal.

And in the second place there are new papers just plentiful enough to take up anybody's quarrel against those whom they dislike, and who go "nosings" through all of their paragraphs and editorials, like a buzzard seeking for carrion, to find something, not to approve but to criticize. But this may be accounted for on the ground that they are seeking to get even on some old and sore score. Defective manner, however, may not be a worse complaint than a disordered spleen.

Our State is credited, at the department of agriculture at Washington with having produced 6,000,000 bushels of corn this year, 10,000,000 more than last year. Then it comes from every quarter that hogs were never so abundant. Surely if these things be true there will be no lack of "hog and hominy" among our people next year. Why should we not thank God and take courage?

"I believe the Bible is the Word of God from beginning to end, and will not and can not be broken down." These strong words are said to have been used by Dr. S. Sankey, of our Seminary, at the close of his splendid address on the inspiration of the scriptures at the late Baptist Congress at Detroit, Mich. Our young preachers are safe under God in the hands of such men as Sankey and the other Seminary professors, but we are not so sure about those who are in another place or two.

And this is another one that has the ring of pure gold. Many thanks, dear brother; knowing that my subscription must have expired, I enclose you Express Order for \$2 for renewal; as I don't feel that I can get along without THE RECORD in my family circle. With best wishes for the success of your paper, I am, yours truly—JULIUS THOMPSON.

It is said that certain measures are in process of preparation which will materialize into bills in the next Congress for the suppression of anarchy in this country. It is to be hoped that such creatures as Herr Most and Mowbray, who are ringleaders of the most dangerous kind, will be deported and then emigration limited to peaceable and useful foreigners.

"YE CAME UNTO ME"

These words are a part of the address which our divine Lord will make to those who shall stand in his presence and at his right hand in the great day, for which all others were made. "Ye came unto me." Sometimes we get in doubt and trouble ourselves very much as to our real acceptance with Christ. We sometimes satisfy ourselves by appealing to our understanding of certain great principles underlying the plan of salvation, and go our way satisfied that we cannot be mistaken as to these principles, and fall to see that the real outcome of our faith has been to make a man of us.

I could never get myself to the point of saying that I knew if I should die I would be saved. How ought we to satisfy ourselves in this regard? Is it a matter of doctrine, or is it a matter of practice? Is it something of the head, or is it something of the life? Is it praise in something that you alone know about, or is it praise in something that another knows better about? Will Jesus say of me, he came unto me? Brother, sister, will he say that of you? If so, why? If to-day you should stand in his presence, would it surprise you to hear him say, "I was sick and in prison, and ye came unto me"? Yes, yes, it will no doubt surprise you when the Master opens the book, and begins to read what may seem irrelevant—a visit to a lowly home where suffering and want had been and you carried not only the sunshine of a bright and cheery heart, but you relieved the suffering and left plenty instead of want. Yes, Master, I remember—I went there, but surely thy radiant face I did not see. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Oh! brother, sister, let your life bear testimony to your hope. For Christ's sake shut not up the bowels of your compassion. Hear the cry of distress, for one day you shall see that it broke from thy Savior's bosom and will fall again a benediction on thy heart.

A. V. ROWE.

Dr. Whitsett says, we understand, that he is not a "bumptious Baptist," that is, he is not a "forward or self-conceited one." For what reason, then, does he brag about it? Would the fact not have had greater emphasis if he had left others to tell it? Are we to infer that he is the only one who has discovered it and must needs tell it?—BAPTIST RECORD.

Of course, an editor may say what he pleases in his own paper; but he is generally supposed not to "forget his manners." Sometimes, however, he does forget them.—Religious Herald.

Well, beloved, possibly you are right about that; indeed we rather thought so ourselves when we saw the thing in print. But, really, we meant the good Doctor no harm, for we love him too well for that. We were thinking at the time, of when we heard him rather boasting that his people, his father and mother and such like, were reckoned to be very "strenuous Baptists," that is, urgent, valiant, bold, intrepid, and he seemed rather to "pride himself" on being in the noble succession, and somehow the paragraph just involuntarily as it were, spun itself out. We beg the dear brother's pardon in advance of any complaint from him, and hope he will make haste to forget it. There is, however, a thought or two suggested by this little episode, which it may not be amiss to note just here. The first is that it is the fashion with some shrub brethren, we do not mean Dr. W.—to say what alone for, or cover up their weak places, doctrinally, by exaggerating the professions of their stricter brethren, calling them by such names as "a Baptist and a half" or "a straight laced Baptist" and such like and themselves only "Baptists." As a general thing as far as our observation goes such Baptists have usually been the counter part of a certain well known character in Russia. There are many Tartars mixed up with the people claiming to be Russians who are very good Tartars but poor Russians, and who, to keep in with the people, lay claim to be Russians, not extra but only Russians. Now the saying is that when you scratch one of these suspicious Russians you always find a Tartar. So we think whenever you "scratch" one of these Baptist who characterize their brethren with exaggerations and flings of superlativity claiming themselves to be only Baptists, you will be very apt to find a liberal, if not a h-h-h-her liberal.

And in the second place there are new papers just plentiful enough to take up anybody's quarrel against those whom they dislike, and who go "nosings" through all of their paragraphs and editorials, like a buzzard seeking for carrion, to find something, not to approve but to criticize. But this may be accounted for on the ground that they are seeking to get even on some old and sore score. Defective manner, however, may not be a worse complaint than a disordered spleen.

Our State is credited, at the department of agriculture at Washington with having produced 6,000,000 bushels of corn this year, 10,000,000 more than last year. Then it comes from every quarter that hogs were never so abundant. Surely if these things be true there will be no lack of "hog and hominy" among our people next year. Why should we not thank God and take courage?

"I believe the Bible is the Word of God from beginning to end, and will not and can not be broken down." These strong words are said to have been used by Dr. S. Sankey, of our Seminary, at the close of his splendid address on the inspiration of the scriptures at the late Baptist Congress at Detroit, Mich. Our young preachers are safe under God in the hands of such men as Sankey and the other Seminary professors, but we are not so sure about those who are in another place or two.

And this is another one that has the ring of pure gold. Many thanks, dear brother; knowing that my subscription must have expired, I enclose you Express Order for \$2 for renewal; as I don't feel that I can get along without THE RECORD in my family circle. With best wishes for the success of your paper, I am, yours truly—JULIUS THOMPSON.

It is said that certain measures are in process of preparation which will materialize into bills in the next Congress for the suppression of anarchy in this country. It is to be hoped that such creatures as Herr Most and Mowbray, who are ringleaders of the most dangerous kind, will be deported and then emigration limited to peaceable and useful foreigners.

The Queen's Crescent Route always meets the public requirements. For holidays this year they are the first to announce low rates to all Q. & C. points, and to certain territory on connecting lines. Ask agents for particulars.

CHRONICLES.

L. A. D.
A letter from Sister M. A. May, of Guitman, appeals for a little help towards rebuilding Pleasant Hill church. The membership are poor and will appreciate even small favors. She says: "Our church was constituted January 12, 1850, by Elders Wm. Thigpen and Wm. Williams; for some years previous began an arm of Hopkibah. Many noble spirits have passed there since that time. We are going to build five miles west of Guitman. The names of all contributors are to be carefully kept in a memorial book. Now, brethren, as far as is reported to have remained, 'don't be backward in coming forward.'"

Thursday night last, the Chronicle boarded the N. O. & N. E. train, with Elder W. S. Culpepper, for Laurel. A slight rain was falling when we arrived there; but we were soon safely and comfortably housed in the quiet home of Bro. Daughdrill. Early on the Lord's Day we strove out to see the new church building in course of construction. It will be convenient, of good size and an ornament to the town. The brethren deserve a great deal of credit. If practicable we want to go down to see it dedicated.—Dr. Hackett is to deliver the sermon.

The Sunday School bell called us to the place of meeting. Superintendent J. D. Turner was at his post. There was a fair attendance, and much interest manifested. A short talk was drawn from the Chronicle—not a very hard matter to do for such a live Sunday School, one considerably above the average. But the hour for public services arrived, and a large congregation assembled to hear Pastor Culpepper. He gave us an earnest, practical sermon, though not feeling well.

At 3 p. m., notwithstanding threatening weather, there was a large attendance upon the Sunday School lecture, and marked attention was given for nearly an hour. After discussion we were greeted by

friends of our own, among them Bro. Pack and family, Bro. McDuffy, etc., not to mention many new acquaintances. Pastor Culpepper is proud of his Laurel people, and deservedly so, evidently. He preached again at night and there was no unusual excitement, but clearly a deep work of the Holy Spirit.

Returning home Monday, we hear nothing new, except that Immanuel worshipped in their new house Sunday; and that Dr. Bozeman had excellent congregations at the First church. The new house of worship now completed and finished with pews, etc., and an elegant chancel, the gift of Mr. I. Marks, of this city?

DON'T READ THIS

Unless you are hunting the cheapest and best school in Mississippi. Shuquialk High School has enrolled twice as many boarders as last year, drawn from almost every section of the State and Alabama. Come! Lowest rates and best work, and the people found it out. You want to know all about it? Drop me a card, I'll tell you. If you really wish to attend school you'll write the card. You wonder why I do not publish my rates? That's easy. I get all the pupils I can accommodate without that. I can accommodate a few more after Christmas. Remember if you secure my rates your card must come to me. Pack your trunk while my answer is coming. Yours for solid instruction.

W. T. FOSTER.

Shuquialk, Miss.

"The Preacher's Magazine" for December, Wilbur E. Ketcham, D.D., Editor, is full of most interesting matter and sparkles with timely articles. This magazine has won its way to the first rank, and is being sought by clergymen of every denomination. "A Christmas Meditation" by Rev. Mark Gay Pearce, comes at a suitable time. The sermon by Rev. J. D. Jackson furnishes an excellent contribution appropriate for holiday interests. A New Year's Day Greeting, by Rev. James Douglas, is vigorous. The Homiletical Department is unusually attractive. The Notes on Sunday School Lessons and Outline Addresses by the Editor maintain their great excellence.

The prayer-meeting talks by the late Dr. Deems furnish able material for help in the prayer-meeting. The "Short Sermon for Busy Men," by Joseph Parker, D. D., notes and illustrations, and other suggestive material make it a magazine to be desired. Liberal premiums are offered to new subscribers. 15 cents per copy; \$1.50 per year. Wilbur E. Ketcham, Publisher, 2 Cooper Union, N. Y.

The Queen's Crescent Route always meets the public requirements. For holidays this year they are the first to announce low rates to all Q. & C. points, and to certain territory on connecting lines. Ask agents for particulars.

QUERIES.

1. Is it right for a church member to play cards in any form?
2. Is it right for a deacon of the Baptist church to uphold card-playing, and say there is no harm in it?

ANSWER:—I think the following will suffice to answer both queries. We read in 1 Thes. 5:22: "Abstain from all appearances of evil." While it may appear that there is no wrong in a social game of cards for amusement, yet much harm may grow out of it. Cards is a very fascinating game, and by simply playing cards for amusement others may become so attached to it as to be tempted to do more than play for amusement. Some games of cards are not interesting unless there is betting, and it would not require much stretch of the conscience, on the part of some, to be made to believe that a nickle or so on the game would be no harm. It would be better, especially for the young, if they were never to know one card from another. It is a dangerous thing to have anything to do with them. When a boy is taught cards he is being taught to take his first step towards crime. The Apostle Paul said, you know, that if eating meat made my brother to stumble I will pass it up more meat. Yes, I think it wrong to play cards, because it is liable to direct the mind of some innocent boy into a bad channel of thought that may develop into a bad life. Don't do it brethren, you are setting a bad example, besides it is a vain amusement, dangerous in its tendency and the time might be much better appropriated.

J. R. SAMPLE.

MARRIAGE BELLS.
We gratefully note a kind invitation from our friends, Mr. and Mrs. W. C. Brookshire, of this city, to attend the marriage of their daughter, Miss Annie Lee to Mr. W. J. Price, on Dec. 18, 1894, at the Fifteenth Avenue Baptist church. The young people have our best wishes in advance for a world of happiness in their new relations.

Our friends, Capt. and Mrs. Joel P. Walker, of this city, have our thanks for an invitation to attend the marriage of their daughter, Miss Hallie Christian to Maj. Geo. L. Donald, Jr., on Dec. 26, 1894, at the Church of the Mediator. In advance, we assure the young people of our best wishes for a long and happy life.

A POSITIVE PROTEST.

Whereas, information has reached us that our pastor, Rev. J. S. Hutchinson has been called to the pastorate of a church in one of the largest cities of the South, and that strong pressure is being brought to bear upon him, and that he now has the same under consideration, therefore be it

Resolved, That we, the Sardis, Miss., Baptist church, in conference assembled, do most earnestly and solemnly protest against the removal of our beloved pastor, sincerely believing that the cause of the Master would thereby suffer. Resolved, That we also desire hereby to give expression to our heartfelt appreciation of the faithful and efficient services rendered, and the Christlike disposition our brother has shown "to preach the gospel to the poor" and not yielding to the offer of much more prominent and lucrative field and in token of our gratitude, we pledge to him our renewed, most earnest, faithful and loving sympathy and support in all that tends to the glory of God and of upholding sound Baptist principles which he so ably and faithfully defends. Unanimously adopted in conference, Dec. 2, 1894.

L. F. MAINWATER,
W. H. BRIDGES,
AND THE DEACONS.

We are sorry to say, and many friends will grieve with us, that it has again become necessary to send Bro. H. M. Long to the Insane Asylum for treatment. It is hoped, however, that it will not be long before quiet and suitable remedies will restore him to his abnormal condition of mind, and to his family.

Brass seems to have grown tired of war, since a civilian has been elected Chief Magistrate and will now consider the things that make for peace. No doubt this will open more and wider and more effective doors of entrance for God's messengers to the people. May his hand guide them and bless them.

In order to reduce my stock of Clothing and all Woolen goods before the tariff goes into effect, we have reduced all prices 25 per cent. L. H. ARMY.

HOW MISSISSIPPI STANDS.

FOREIGN MISSION BOARD S. B. C.

DEAR BRETHREN OF MISSISSIPPI:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1, 1894 to December 1, for \$2,800. In that time we have received \$2,010.39.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

The State is behind the amount apportioned her, but Mississippi is not as much as some others. But will she not fill out her proportion? Fraternally,
R. J. WILLINGHAM,
Corresponding Secretary.

"Something concerning some choice books that should be read in every home," which is at once a picture-album, a biography and a catalogue by the A. B. P. S., is among our latest receipts from that great and good society. It has splendid pictures of such men as Dr. B. Griffith, Col. C. H. Bane, Henry Vedder, Dr. G. C. Lorimer, Dr. A. J. Gordon, Dr. H. H. H. Hoyt, and a number of others together with those of some other noted objects, such as the Judson Memorial Church and the residence of the late Mr. C. H. Spurgeon, known as Westwood, near London. The catalogue contains some of the best books. Write for it to Col. C. H. Bane, 1420 Chestnut street, Philadelphia, Pa., and get some of them for your winter reading.

The Foreign Mission Journal, for December, comes to us unusually well freighted with interesting and profitable matter. If all of our people would take and read this excellent monthly, we doubt not they would become more ready and efficient helpers.

Holiday rates on the G. & C. this year are made at a fare and a third the round trip. Tickets on sale Dec. 15 to 25 and Dec. 28 to Jan. 3, for return.

A. J. Lytle, D. P. A., Chattanooga, Tenn.

J. R. McGregor, T. P. A., Birmingham, Ala.

It is said the new German Chancellor, Prince Von Hohenlohe, is a Roman Catholic and some people are predicting great things for that church in Germany and Europe. But reforms do not usually go backward. We have an idea that "the Lord God omnipotent" is reigning still in Europe and the world and will continue to reign.

ONCE MORE.

DEAR BRO. HACKETT:—Kindly allow me to say through THE RECORD to the churches, societies and friends that promised certain amounts to the Bay St. Louis church, to be remitted by October to November 1st, that if they know the inconvenience and suspense their delay is causing by compelling the postponement of the work, I am sure they would not delay longer. Dear brethren, may I not ask you to do by me as you would I should do by you, were you in my place and I in yours?

Fraternally,
J. J. W. MATHIS,
Hattiesburg, Miss., Dec. 4, '94.

OXFORD ASSOCIATION.

A fifth Sunday meeting of the Oxford Association will be held with the church at Taylor, beginning Friday before fifth Sunday in this month. An excellent program has been provided. Set minutes of last association. Brethren who are on the program will please prepare paper or address before going to the meeting. Let us close the year with a great meeting. Brethren from abroad cordially invited.
W. I. HARGIS,
Chmn Ex. Board.
Dec. 10, '94.

A Methodist preacher not far from some place near by, under took to set the people right on baptism. Among other foolish things, he said immersion was indecent. But when he found that some of his own people were disgusted with him for it, he returned and said, "Well, if I did say so, that does not make it so." But despite all of his transparent folly seven of his members saw the weakness of his position and left him and "joined the Baptists."

Now is your only chance to get fine Clothing at the very lowest Tariff-reduced Prices at L. H. ARMY's.

GOOD WORDS FROM WESSON.

DEAR RECORD:—A statement of an incident in the life-work of the Wesson church may be of interest and profit to your readers. Fifteen years have elapsed since the pastor, H. H. Purser, began work here. Faithful, patient, "ender and only beloved in the sight" and midst of the Lord's people has he been as is to the joy of our hearts admitted by all. Many changes, however, have in the meantime been made in the membership so that those of other years are gone and others have come in and mainly compose the present body of seven hundred and thirty-five.

great financial depression has, during this year, decreased the contributions of many and the Sunday School, over which Dr. E. A. Rowan has faithfully presided for seventeen years, has not made all the desired progress. The pastor was impressed that possibly a change should be made, hence, tendered his resignation. The result is a vigorous revival of interest, general inquiry and gathering of the Christian hosts around the pastor. The first opportunity was seized and by ballot, one-ninth of the will of another, a unanimous vote was cast, each voter stating on ballot the amount he or she would pay which aggregates twelve hundred dollars to be deposited in bank on the first day of January next, as salary for our beloved pastor for 1895. The shrouds of imaginary poverty are laid aside, faith and love for truth asserted, a happy, united church gladly receives the Word, saying, "our pastor preaches better than ever," which, however, may be accounted for by the fact that all now are "doers of the work and not hearers only."

Fraternally,
R. W. HALL.

Mr. Faunce, who went out from the Baptists a year or two ago and experienced no lack of courtesy in the going, is somewhat given to throwing a little dirt back at them. He said recently that it is common for Baptist churches "to give letters of fellowship to their members to join pseudo-Baptist churches."

The Baptist church that does not stifle itself, if indeed it does not destroy its claim to be called a church.

Brethren, in our opinion, you never had a better opportunity to push on a good cause or help a hard working and self-denying brother than that of sending a contribution at once to Bro. J. F. Bynum, at Esatawpa, to aid in building their house of worship. Recall the appeals he has sent you and honor them in a liberal fashion and God will bless you.

DEAR RECORD:—I line a line to line that "line" was not the line that I would have lined for LEE, that is to say you made me say "in line" instead of "in lieu of circumlocution."

Tell Bro. Hattley to hold Rev. Carley strictly to the text and make him NAME it when a man says one thing and does another.

God bless THE RECORD and its editors.

I have recently held a good meeting at New Albany, Ind.

G. W. RILEY,
Louisville, Ky.

SOME MATTERS OF INTEREST.

BROTHER HACKETT:—I find one or two strongly pleasant thoughts in an old "Bible Channel," by T. Whittaker, 2 and 3 Bible House New York.

While the symbol of St. Matthew is a Purse, St. Paul the sword which he died, St. Barnabas the pilgrim staff and St. Peter the keys, the symbol of baptism is three fish in a triangle. You know that the Catholics divide their creed into three distinct parts. One referring to 1. God the Father and maker of all things. 2. God the Son, the Redeemer, and 3. The Third Person in the Trinity—Holy Spirit.

Are these three not noticed in the symbol of baptism in the three fish in the triangle? God spoke, God the Son was baptized, and God, Holy Spirit, approved and descended upon the head of the Son.

The truth is coming out. Oh, for the light! Give it to the world! Yours for the truth,
W. H. ROBERT,
Centerville, Miss., Nov. 23, 1894.

THE ALLIANCE CARRIAGE COMPANY.

The World's Fair awarded two Medals and one Diploma to the Alliance Carriage Company for Strength of Work, Beauty of Finish and Cheapness of Price. No other Carriage or Vehicle Company of any other kind was shown this high honor and distinction. You can have their latest catalogue for the asking. Send to the Alliance Carriage Co., Cincinnati, O.

WOMAN'S WORK

CENTRAL COMMITTEE.

President—Mrs. Mary B. Aven Clinton.
Corresponding Secretary and Treasurer—Mrs. Rebecca P. Spry Jackson.
Mrs. Minnie C. Dameron, Jackson, Miss.
OTHER MEMBERS.
Mrs. Adella M. Hillman, Clinton.
Mrs. Sallie A. E. Bailey, Jackson.
Mrs. Nannie L. Landers, Canton.
Mrs. Nellie D. Deupree, Clinton.
Mrs. Carrie Tillman Owens, Crystal Springs.
VICE PRESIDENTS OF ASSOCIATIONS.
Berkden—Mrs. Sallie J. Stewart, Red Land.
Bogue (Chitro)—Mrs. Emma A. Porter, Mt. Herman, La.
Baboun—Mrs. Eliza F. Bruner, Banner.
Barey—Miss Loretta D. Clough, Natchez.
Central—Mrs. Margaret J. Webb, Clinton.
Chester—Miss Mary Carter, French Camp.
Chickasaw—Mrs. Georgia Dees Phillips, Shubuta.
Chickasaw—Mrs. Sallie J. Leavelle, Cherry Creek.
Chocoma—
Coldwater—Miss Elizabeth Lea Mabry, Shubuta.
Columbia—Mrs. Jalla Toy Johnson, Columbus.
Deer Creek—Mrs. George Carrothers, Indiana.
Fair River—Mrs. Mattie A. Green, Brookhaven.
Gulf Coast—Mrs. Sue W. Price, Ocean Springs.
Harmony—Mrs. L. Geneva Wilbanks, Carthage.
Judson—Mrs. Sallie E. Ballard, Ballardsville.
Kosciusko—Mrs. May Sallis Boyett, Sallis.
Louisville—Mrs. Mary Ella Williams, Louisville.
Mississippi—Mrs. Abbie Sibley, Summit.
Mississippi River—Mrs. Bettie Powell, Gillsburg.
Oxford—Mrs. Mary J. Quinche Oxford.
Pearl Leaf—Mrs. Jennie Cowser Williams, Stix.
Pearl River—Mrs. M. M. Griffith Silver Creek.
Springfield—Mrs. C. J. Lowrey, Forest.
Cophah—Miss Adella Martin, Hazlehurst.
Strong River—Mrs. Maud Didlake, Steen's Creek.
Sundowner—Mrs. Lou E. Bobo, Lyon.
Tippah—Mrs. Annie Slack McMillin, Blue Mountain.
Tusculum—Mrs. Annie McSwain, Rienz.
Tombigbee—Mrs. Susan Chastain, Bara Avis.
Union—Mrs. Neppie O. Thompson, Rodney.
West Judson—Mrs. Mary Reed Pegues, Tupelo.
Yalobusha—Mrs. Leone Wood Clark, Jefferson.
Yazoo—Mrs. Alice Booth Dray, Winona.
Zion—Mrs. Alma Arnold, Walhalla.
Rankin County Association—Mrs. J. M. Palmer.

OTHER MEMBERS.

Mrs. Adella M. Hillman, Clinton.
Mrs. Sallie A. E. Bailey, Jackson.
Mrs. Nannie L. Landers, Canton.
Mrs. Nellie D. Deupree, Clinton.
Mrs. Carrie Tillman Owens, Crystal Springs.
VICE PRESIDENTS OF ASSOCIATIONS.
Berkden—Mrs. Sallie J. Stewart, Red Land.
Bogue (Chitro)—Mrs. Emma A. Porter, Mt. Herman, La.
Baboun—Mrs. Eliza F. Bruner, Banner.
Barey—Miss Loretta D. Clough, Natchez.
Central—Mrs. Margaret J. Webb, Clinton.
Chester—Miss Mary Carter, French Camp.
Chickasaw—Mrs. Georgia Dees Phillips, Shubuta.
Chickasaw—Mrs. Sallie J. Leavelle, Cherry Creek.
Chocoma—
Coldwater—Miss Elizabeth Lea Mabry, Shubuta.
Columbia—Mrs. Jalla Toy Johnson, Columbus.
Deer Creek—Mrs. George Carrothers, Indiana.
Fair River—Mrs. Mattie A. Green, Brookhaven.
Gulf Coast—Mrs. Sue W. Price, Ocean Springs.
Harmony—Mrs. L. Geneva Wilbanks, Carthage.
Judson—Mrs. Sallie E. Ballard, Ballardsville.
Kosciusko—Mrs. May Sallis Boyett, Sallis.
Louisville—Mrs. Mary Ella Williams, Louisville.
Mississippi—Mrs. Abbie Sibley, Summit.
Mississippi River—Mrs. Bettie Powell, Gillsburg.
Oxford—Mrs. Mary J. Quinche Oxford.
Pearl Leaf—Mrs. Jennie Cowser Williams, Stix.
Pearl River—Mrs. M. M. Griffith Silver Creek.
Springfield—Mrs. C. J. Lowrey, Forest.
Cophah—Miss Adella Martin, Hazlehurst.
Strong River—Mrs. Maud Didlake, Steen's Creek.
Sundowner—Mrs. Lou E. Bobo, Lyon.
Tippah—Mrs. Annie Slack McMillin, Blue Mountain.
Tusculum—Mrs. Annie McSwain, Rienz.
Tombigbee—Mrs. Susan Chastain, Bara Avis.
Union—Mrs. Neppie O. Thompson, Rodney.
West Judson—Mrs. Mary Reed Pegues, Tupelo.
Yalobusha—Mrs. Leone Wood Clark, Jefferson.
Yazoo—Mrs. Alice Booth Dray, Winona.
Zion—Mrs. Alma Arnold, Walhalla.
Rankin County Association—Mrs. J. M. Palmer.

OBJECTS OF BENEVOLENCE.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Agent Ministers, Home Uses.

DECEMBER.

CUBA:—Listen, O Isles, unto me: Missionaries, 24; churches and stations, 3; baptisms, 150; membership, 2,582; Sunday Schools, 7; scholars, 1,000.
STUDY TOPICS:—Cuba's need of the Gospel, Providential beginnings, Providential guidance, Magnificent results. Work yet to be done. Hindrance to be overcome. Strategic points.

INGRATITUDE.

Little we think of the years roll by,
Of the gracious hand and the watchful eye
That guards our life with tender care,
And makes our ways seem so fair.
We see the future and think how art
But the feeder of life is a worldly heart
That always thirsts and always burns
For the blessings to come, yet none returns.
Wretched we'd be without thy hand
To guide our feet through a sinful land,
And soothe the varied, changeable way
That we must live in day by day.
We little dream how rich we are
With life and health more precious far
Than all the hoarded wealth and gain,
Which to many a man, prove more than vain.
Make us thankful, O God, to thee
For thy great blessing so full and free;
May we share them from thy hand
As from thy will—not our command.
—C. E. FERGUSON.

AUNT RACHEL'S RELIGION.

BY B. L. F.

CHAPTER I.
"Tis the old time religion,
Tis the old time religion,
Tis the old time religion,
And it's good enough for me,
Bears me up in all my trials,
Bears me up in all my trials,
And it's good enough for me."

"Hal! ha! ha!" laughed Jamie and Robbie Lewis in the same breath, very near Aunt Rachel who, in a loud voice, was joyfully sing-

ing her favorite melody.

She stopped suddenly from her work over the washbasin and turned to see the two boys just emerging from behind a thick hedge where they had been concealed for the purpose of listening to her.

"That is quite melodious Aunt Rachel," remarked Jamie, "how did you learn to sing with so much expression? Where did you take music-lessons any way, and what would you charge a fellow for teaching him to sing like you?"

"Yes, do tell us Auntie!" joined Robbie, "for I'm anxious to become a pupil; both of us are, what we Jim?"

"Of course," replied Jamie, "why not?"

"Law now hows!" said the old lady, "sholy, sholy yer don't mean dat, an is come jist ter worry dis ole nigger, for yer knows I done took no music lessons an can't teach yer how ter sing nothing tall. All I lart I did so jist at meetin an listenin at de white folks."

"Yes," said Jamie, "but that song's so exquilitly beautiful and you sing it so well, we do not want such pretty music from any one but you."

"O, de words though! they're so grand, I wonder if Aunt Rachel means them or jist sings them for pastime," Rob exclaims.

"Nochtie, dey aint sung jist for pastime—no indeedy aint, case ewer word is de truth to dis pore ole nigger. Yer wants er else yer makes like yer wants, ole Rachel ter teach yer how to sing it, wish in my soul I could yer ter feel it. And she began once more vigorously rubbing the clothes.

The boys had not expected quite such a turn in the conversation and remained quite a few seconds. Suddenly Jamie called out, "Aunt Rachel, O Aunt Rachel," but seeing she did not hear, so much noise did the splash-splashing of the water and the rubbing makin, he left his seat upon the wood-pile and came up where she was, followed by Robbie. "Aunt Rachel, can't you hear?" he asked.

"Sho, now honey, I didn't know you called me. What is it?"

"I was jist going to ask you, Jamie exclaimed, "if you are not afraid the religion your song is about isn't all 'bosh' any way?"

Mr. Jenkins says that everyone who believes in such jist making a fool of himself, and Mr. Jenkins knows, for he is a smart man."

A look of horror crossed the old wrinkled face as Aunt Rachel dropped the garment into the tub and faced the boys, saying with much earnestness:

"Bless your sweet souls boys, I can tell ye sikh things as dat smart he may be, but a little too smart to be smart. Law, chillan if yer listen to him yer bote'll be lost when yer come ter dis. Don't I know dat dis religion 'it do? It'll do ter libby an die by too; and it sho do bear me up in all my trials, an I has lots uv um in dis world."

"O," said Robbie, "we don't doubt about your having the trials; but I can't see what your religion has done for you."

"Neither can I," spoke Jamie; "why you talk about bearing up; it seems to me it must be bearing you down, for you have to work harder and live poorer than anybody. Why, there's Aunt Sally and Uncle Clem—they don't pretend to have any religion, and they have plenty and live like white people."

"O me!" exclaimed Aunt Rachel. "What wicked things is ben put intyore pore little heads! Yer compares me wid Sally and Clem; and yer thinks dey got along so much better'n me, but law chillun, ole Rachel rubber live in her little cabin wid some bread an milk to eat, an a cotton dress to wear an have de Lord wid me, dan be like Sally and Clem de way dey gets der propertty. No, I ain't rich, in vittles an close, but I'm rich, in havin de Lord to help me."

"O, well," said the boys, "that's what we can't see. If we could see anything religion has done for you, we'd believe it was all like you say. Pray tell us something it has done and how you know it will do to ole by when you've never died yet."

"Well," said the old woman, rubbing the perspiration off her face with her sleeve, the easier for me to tell than to explain it to yer, but I've tried dis thing. Don't yer member when my ole man died an I had nobody to stay wid me an hep me an nuthin ter libby? De Lord sent his comfort into my ole heart and made me feel like he'd take kore of me, an like, when I was in de little house and no human was roun' I was n't by myself an needn't be skeered. An he sent you sweet ma to give me her washin an ironin so I could git vittles an close. An den when eber body thought I would die an I thought so too, I jist prayed dat if it war his will me stay here a while more, an here I is workin yet, an tellin yer chillun sumpin ter do yer good I hope. Don't yer listen to dat high-falootin school teacher of yours who is tryin ter ruin yer while yer pore sick ma is off at deese shore."

Just here the conversation was interrupted by the appearance of a throng of school boys who, after addressing a kind "Howdy, Aunt Rachel," to the old lady, invited

Jamie and Robbie to the base-ball ground with them.

"Well, I must git back to my washin or I won't git done befo sundown," said Aunt Rachel and then began to sing:

"Good enough for anybody,
Good enough for anybody,
Its good enough for anybody,
And its good enough for me."

CHAPTER 2.

As intimated in the previous chapter, Mrs. Lewis, the mother of Jamie and Robbie was an invalid; and with her husband for company she had gone to spend the summer at the sea-shore, leaving the lads in care of Aunt Rachel and their school master who boarded with them. The cook took no interest in the children but to prepare their meals and act in the capacity of house-keeper. Mrs. Lewis knew the faithfulness of her old wash woman and had bidden her watch carefully after the boys during her absence. Consequently Aunt Rachel felt the responsibility of her position; and she acted accordingly. Jamie and Robbie were good boys—kind hearted and jolly as could be—greatly attached to their teacher who, as Aunt Rachel had said, was, by her faithful influence leading them to their destruction.

This influence, the old woman endeavored to overcome by teaching them in her way, of the goodness of God, but all in vain; for she was so intelligent and pressing his pupils with his views that it was easy for Jamie and Robbie to fall into his belief. Mrs. Lewis was not aware of Mr. Jenkins' antagonism to the Christian faith. Poor woman she loved her Heavenly Father devotedly and when she was free enough from pain would talk to her children of holy things. But these moments of ease were few; besides, Mr. Jenkins, though a member of the church and paid a good amount into the church treasury, yet did not believe much in "preaching to the children," and his influence over his sons, who were most of the time with him, was more worldly than religious.

Well, Saturday was wash day, and also holiday for the school boys; therefore Aunt Rachel was often interrupted in her work by the approach of the youngsters on their way to the base-ball ground, or the lake. One week from the day in which occurred the conversation recorded above, she was again busy at the washbasin when her two favorites came along. There were many things said regarding their play, their school work and their mother's lengthened stay and silence. At last Aunt Rachel ventured to ask them what school teacher been tellin you all any more wicked things bout religion ben "bosh?"

"O yes," was the reply; "we told him about your song and asked him what he thot of it. He told us a great deal more and said he hoped no parul of his would ever be so workmiped as to believe any such thing. He says when people come to a proper understanding of the sciences they'll know better than to waste time on religion."

"O Lord," cried Aunt Rachel; "what will become of these chillun once so sweet an innocent—now dey is ruined by dis awful man dat pretends ter be teachin dem sumpin for deir good. Law me honey, what will yer pore ma say when she comes and finds yer gone off from de true doctrine to his awful thint?"

"O," said Robbie, "don't worry so about mamma; she will acknowledge her fault. She has often said that Mr. Jenkins was the most intelligent teacher we've ever had. She admits that her education has been very limited; she knows but little of science. Besides she was always sick and has to have something to think about—its jist her workness that makes her think about religion at all."

"Hallo boys! come, we have a brand new boat over at the lake and have come for you. We'll have a grand time rowing this whole evening," said some jolly boys, and Jamie and Robbie hurried to join them, leaving the old wash-woman weeping and praying in earnest. She cried out: "O I know sumpin curble gaine ter happen to dem chillun. I feels jist like it; an O Lord I prays dat sompin may happen to keep 'em from bevin demeteries." And something did happen too.

It lack'd but an hour till sunset. Aunt Rachel's uneasiness about something ill befalling the boys had impressed her to go and spend the night in their dwelling so that she might be near them. As she neared the house she turned and looked down the broad white road and saw a dark, strange looking carriage followed by a buggy with in which sat Mr. Lewis, Jamie and Robbie. Not long was it before she understood that the invalid mother was dead and in the hearse which preceded Mr. Lewis was all that remained of her. A few minutes previous the two boys had viewed the moving vehicles and their fashier riding alone and had learned the sorrowful truth. "O, father," they cried anxiously, "why didn't you let us know something of it before you got here?" To which they received the reply that

WALTER BAKER & CO.

The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES

On this Continent, they received HIGHEST AWARDS

Industrial and Food EXPOSITIONS In Europe and America.

SOLD BY GROCERS EVERYWHERE

WALTER BAKER & CO. DORCHESTER, MASS.

Mr. Lewis did send a telegram but they did not receive it. It was learned afterward that a careless servant by whom the telegram was sent from the office had failed to deliver it. Therefore, the darkest cloud of their young lives had broken without any warning, for they had been so accustomed to their mother's illness they did not realize how serious it had been.

Not until the close of the next day, the darkest Sabbath the Lewis family had ever known, after the body of their loved one had been laid in the tomb, did Mr. Lewis essay to deliver to his sons their mother's dying message.

"Dear children," he said, "Your mother bade me tell you to prepare to meet her in heaven, and for you to remember her teachings and how earnestly she had prayed to God that you would be noble, earnest Christian men. She was not afraid to die and said that the religion which had borne her up amid the illness, the sorrow and temptations of life was her comfort in the hour of death."

O the anguish of their hearts as they listened to these words and thought of what they had said of that dear mother's faith—how easily they had been led astray—O how dark and hopeless life and death seemed to them now!

Three weary, agonizing days more and the sorrow and conviction of sin was so great that they could bear it no longer; so they went to Aunt Rachel and confessed their wickedness and begged her prayers. You may be sure she prayed for them, after which they realized such a peace and comfort from God that they never doubted his love and power any more. Strange to say (and yet not strange either, for is not God's grace sufficient to change any heart?) Mr. Jenkins at last embraced the faith which he once derided and did it through the influence of the old colored woman and her two happy converts.

Jamie is now a great business man and Robbie an earnest minister of the gospel and they would as soon doubt the reality of Aunt Rachel's religion.

CRISTMAS LITERATURE.

Christmas offerings for enlargement and strengthening of work in China:

1. Program for special service.
2. Envelopes.
3. "Week of prayer" Jan. 6 to 12.

This literature can be obtained by writing to Mrs. R. P. Spry, Jackson, Miss. Please state how many copies of each and how many envelopes are desired.

HOME-SEEKERS' EXCURSIONS.

On December 18, the Queen & Crescent Route will run one of its popular "Home-Seekers' Excursions" to points in Arkansas, Texas, Louisiana and New Mexico, at the rate of one fare, plus \$2.00, for the round trip. Good for return twenty days from date of sale.

See that your tickets read via Queen & Crescent Route, the shortest and best equipped line to all points in the Southwest.

For further information and tickets call on or address, local agents of Q. & C. Route, or J. N. RUSH, T. P. A., Summertown, Tenn.

J. R. McCREGG, T. P. A., Birmingham, Ala.
A. J. LITTLE, D. P. A., Chattanooga, Tenn.

POSITIONS GUARANTEED

Under reasonable conditions. Our FREE 55 page catalogue will explain why we can afford to guarantee positions. Write for catalogue, 3 Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

Dragon's Practical Business College, Nashville, Tenn. Write for catalogue, 3

THE QUEEN & CRESCENT ROUTE

will tickets at One Fare for the Round Trip, October 28, to Nov. 15, inclusive, from its stations in Mississippi, to the Fair and Exposition at Meridian which will be held October 28 to November 3. Tickets are good till November 5, if return. Ask agents for rates, and for particulars to be the most complete and interesting ever held.

Hardy, A. G. P. A., Vicksburg, Miss.
C. R. Rineason, G. P. A., Clinton, Miss.

AN OFFER OF \$200 IN GOLD.

is a book of its character of years has sold so rapidly that it is now out of print. It is often sold from ten to fifteen cents a day. A new set of plates, with many beautiful illustrations, has just been made for this book, yet is sold at a remarkably low price. The publishers, R. H. Howard Company of Baltimore, Md., are now offering most liberal terms and premiums for securing subscribers. Any one securing 200 subscribers before the Christmas Holiday will get \$200 in gold. Credit will be paid on books, and set post paid for 35 cents. Write direct to the publishers for catalogue, book, and further information. R. H. Howard Company will publish a number of other popular books.

SOUTHERN BAPTIST

Theological Seminary

LOUISVILLE, KY.

Sission of eight months begins first day of October. All students receive separate graduation for each subject. Many attend one session, choosing their studies: Theology, English, Graduate (Th. G.), or Electric Graduate (Th. G.), often obtained in two sessions; that of Full Graduate (Th. M.), often in three, including a very wide range of scholarly work. Many special studies if desired. Students 25, with 11 instructors. Tuition and room free; no fees of any kind. If help is needed for board, address Rev. William H. Whitsett, for catalogues or other information, Rev. John A. Broadus, Louisville, Ky.

THE QUEEN AND CRESCENT ROUTE

is the only line running solid vestibuled trains from the principal cities to Cincinnati.

Through car lines are run from New Orleans, Meridian, Birmingham, Chattanooga, Jacksonville, Macon, Atlanta, Asheville, N. C., Knoxville, Durham, Lexington and intermediate points, without change, connecting in Cincinnati with through trains to the North and West.

Through car lines from Shreveport and Vicksburg to Birmingham and Atlanta.

All through trains make close connection at Lexington with double daily service to Louisville and for folders, literature and

REACH Louisville, Ky. Lexington, Ky. Cincinnati, O. Columbus, O. Toledo, O. Indianapolis, Ind. Milwaukee, Wis. Chicago, Ill. Peoria, Ill. Detroit, Mich. Mackinaw, Mich. Cleveland, O. Buffalo, N. Y. Albany, N. Y. Pittsburgh, Pa. Toronto, Can. Montreal, Can. Philadelphia, Pa. Washington, D.C. Baltimore, Md. New York, N. Y. Boston, Mass.

Do You Know How To

Ana All Points North & East

Buy your tickets over the

LOUISVILLE and

Nashville R. R.

Giving Choice Of

2 ROUTES EAST

North and Northeast.

ONLY LINE WITH

Double Daily Trains

Both From

New Orleans & Memphis.

Providing car connections from start to destination.

Full information cheerfully furnished upon application to

Jno. Kilkenny, G. P. A., New Orleans, La.

H. C. Atmore, Gen. Pass. Agt. Louisville, Ky.

THE BEST ROUTE

DOES EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

EVERYBODY

L. H. ARKY

IT IS WELL KNOWN

that the American Baptist Publication Society furnishes the Baptist denomination with

THE

PEOPLE'S CLOTHIER.

Flannel fall and winter goods just received.

Sole agent for

KNOX HATS

at Popular Prices.

Satisfaction guaranteed or money refunded.

2211 FIFTH STREET.

THE

TIMES-DEMOCRAT

Has Always Been a Leader.

By persistent and well-directed effort it has attained a

HIGH STANDARD OF EXCELLENCE

in all of its departments.

It Pays to be

Enterprising and

Progressive.

THE

TIMES-DEMOCRAT

Whether they agree with it or not.

They realize that it has the

Courage of Its Convictions,

AND THAT IT IS

The Brightest Newspaper

PUBLISHED IN THE SOUTH.

Any newsdealer will tell you that he cannot substitute another paper for

The TIMES-DEMOCRAT

Subscribe for it and Keep Abreast of the Times.

DAILY. SUNDAY. WEEKLY.

